

The Holy Cross Magazine



While all things were in quiet silence,
and that night was in the midst of her swift
course, thine Almighty Word, O Lord, leaped
down out of thy royal throne, Alleluia.

—Breviary Antiphon
Vigil of Epiphany

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HOLY CROSS PRESS

West Park, N. Y.

The Holy Cross Magazine

Jan.



1950

Shirley Carter Hughson

While the community was in choir on November 16 and just about the time we were singing the second verse of the None mn:

Grant us, when this short life is past,
The glorious evening that shall last,
That, by a holy death attained,
Eternal glory may be gained.

Shirley Carter Hughson, priest and religious asleep in the Lord. His passing closes a chapter in the history of the Order of the Holy Cross and of the American Church. Shirley Carter Hughson was born in Camden, South Carolina, February 15, 1867, the son of John Scott and Sarah Randolph Sumter Hughson. His father was Welsh descent, the family name having originally been ap Hugh. He was a physician who had been a colonel in the Confederate Army. On the maternal side there were the Turners of Fauquier County, Virginia and the Carters of "Shirley" on the James River. Mrs. Hughson was a first cousin of General Robert E. Lee. The child was born during the tragic times of Reconstruction and much of his tough fibre must have come from that will-to-survive which wrought so many strong people through that

period of defeat and destitution. Not long ago when somebody asked Father Hughson if he had read *Gone With the Wind*, he replied: "No. Why should I? I lived through that period."

As a boy he received his primary education in the provincial schools at Sumter and attended college at the University of South Carolina. Here he entered into the activities of the college, joined Chi Psi Fraternity but never had interest in athletics. He received the degree of bachelor of arts in 1886, although he admitted that he did not work very hard for it. The same institution awarded him the degree of Doctor of Divinity in 1919.

After leaving college he started in with newspaper work serving as news editor of the Columbia *Daily Register* in 1888. The next year he moved to Charleston where he was first on the staff of the *Daily World* (1888-1889) and then was with the *Charleston News and Courier* (1889-1891).

From this work he turned to education and was an instructor at the University Grammar School, Sewanee, from 1891 to 1892. While there he decided to take up

the study of history seriously and accordingly entered the graduate school at The Johns Hopkins University, Baltimore. Here he worked under the famous historian Herbert Baxter Adams who trained a generation of historians, among them Woodrow Wilson. Father Hughson recalled the brilliant lectures given by Wilson on political theory before the graduate seminar during the time that he was there. Although he never attained his degree of doctor of philosophy Shirley Hughson submitted a fascinating dissertation on the subject: *The Carolina Pirates and Colonial Commerce*. About the same time he edited and wrote an introduction to *The Best Letters of Percy Bysshe Shelley* which was published in 1892.

A different life, however lay ahead of him. He had been considering taking Holy Orders but strangely enough he made the decision in favor of this after attending the General Convention of the Church in 1892 which was held close by The Johns Hopkins University in Emmanuel Church. Accordingly he entered the General Theological Seminary in New York City and was graduated with the degree of bachelor of divinity in 1896. He returned home and was ordained by Bishop Ellison Capers of South Carolina to the diaconate. Father Hughson used to tell with amusement that at his

canonical examination, held orally in Charleston, that he was asked only a few questions. The issues which were raised were controversial enough to get the examining chaplains at variance with one another. The rest of the day was spent in heated discussion among the clergy while the young candidate listened in silence. At the end of the day one of them turned to him and said: "Mr. Hughson, you have passed the most creditable examination."

Leaving South Carolina the young deacon took up work among the negroes at Mary's Chapel, St. Mark's Parish, Philadelphia. Here he was ordained to the priesthood by Bishop O. W. Whitaker in 1898. While engaged in this work he made many valuable friendships and gained the great respect and confidence of the congregation of the parish.

When Shirley Hughson was still a young man in South Carolina he was at the rectory of Dr. John Kershaw one day. Mrs. Kershaw came to him and handing him a slim periodical said: "Shirley, you are a high church man. Here is something high church for you." It was a copy of the HOLY CROSS MAGAZINE. It was his first introduction to monasticism in the Episcopal Church. Little did he think at the time that one day he would be among the ranks of this religious order. But in 1900 he left the work in Philadelphia and together with the young Frederick Sill entered the novitiate of the small community which then had its residence in a house at Westminster, Maryland.

He found only three professed: Father Huntington, founder and superior, Father Sargent, novice master and Father Allard. The order was poor and struggling for existence. After leaving the work on the East Side of New York City they were still looking for God's guidance as to the nature of their future work. Bishop Paret of Maryland, impatient of high church ways, had refused to let the members of the order officiate in his diocese unless he were allowed to draw up their rule. Here at Westminster, after two years in the novitiate Father Hughson and Father Sill took their life vows in 1902. This started a career of forty-seven years for a man who



FR. HUGHSON AS A YOUNG MONK

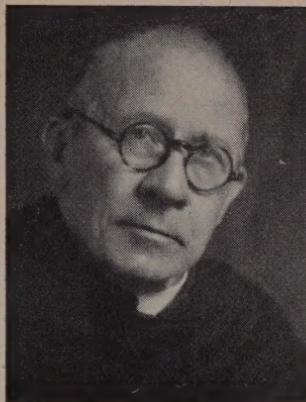
iron will who never spared himself for work of the Church.

The order moved soon after to the present house on the Hudson River at West Park. Father Hughson now novice master started on his round of preaching and teaching as well and at once he gained the reputation as a great mission preacher. There lay ahead of him his first important piece of work.

In the mountains of eastern Tennessee, just outside the gates of the domain of the University of the South, there had been started a small school for mountain boys by Deacon William S. Claiborne. Father Len, O.H.C., had been working there. In 1906 Father Hughson was sent down to help up the work. St. Andrew's School was placed on a firm running basis, buildings were erected, St. Michael's Monastery was built and the monastic life became the spiritual foundation. Finally at the close of his work there the present chapel was constructed through the generosity of St. Mark's Parish, Philadelphia, as a thanksgiving offering to Father Hughson who had helped the church at a time of crisis. While at St. Andrew's he not only built up the school but evangelised the mountain neighborhood, climbing through the coves to visit the people who soon became devoted to him. One of his devoted admirers was a local personage, "Squire" Tate. One Sunday after a sermon he dared to contradict Father Hughson and give him a corrective point of theology. "You ought to say 'everlasting life' and not 'eternal life'" was that means that there is going to be a "rnnin' and there ain't but one place to turn from heaven."

In 1914 Father Hughson was recalled to the monastery at West Park to become novice master a second time and here he at once started to work training the men who were coming into the religious life. At the same time he continued with his writing which was now making valuable contribution to the life of the Church.

By this time he had become intimately connected with the life and work of the community of St. Mary. He had become the Eastern Provincial Chaplain in 1906 and



FR. HUGHSON, 1947

continued in this office until 1943. He also served as Chaplain General from 1908 to 1918.

In 1918 Father Hughson was elected Superior of the Order of the Holy Cross for the first time. At once he threw his impatient vigor into the task of running the whole community. He did not spare himself and he kept behind the individual members, always pushing them to activity and keeping them to the rule. By this time the community at West Park had outgrown the building which it occupied, so funds were raised and Ralph Adams Cram was engaged to draw plans for the new additions. The novitiate wing with infirmary and press offices on the first floor and the novices' quarters above was built connecting the old building with the magnificent Romanesque chapel. The foundation stone was laid in 1920 and on October 4th, 1921, Bishop Manning, the diocesan, as well as our episcopal visitor, came and consecrated the chapel.

The work at West Park, Kent School and St. Andrew's was not enough for the superior who was now looking to the mission field. Inspired by the work of the U. M. C. A. in East Africa, Father Hughson pushed the community forward to the establishment of the Holy Cross Mission in the hinterland of Liberia. In this country he organized the support of this work so thoroughly that we have never had to appeal to the mission board of the general Church for funds. When the need for sisters came he went to

England and after visiting several of the communities there finally engaged the assistance of the Sisters of the Holy Name of Malvern Link, Worcestershire. Their work in association with the fathers in Liberia has been invaluable.

Father Hughson was reelected to the office of superior in 1930 and served until 1936. Although now well along in years he still pushed the community to work without relaxation. The amusing story is told that in 1931 when he visited Africa, his ship was delayed so that he did not return to West Park

tee in 1930 serving in this capacity until the organization gave way to the American Church Union. After the change Father Hughson became president of the Union in 1938 and served until 1943.

In addition to these activities he was chairman to the Church Mission of Help (now the Youth Consultation Service) of the Diocese of New York. He visited convents regularly to act as confessor and spiritual guide and helped to mould countless souls in the world through his contacts as counselor.

He was well known in England. He visited there a number of times, leading retreats for various communities and was a member of the Council of the Church Union from 1930 to 1949 and a patron of the Association for Promoting Retreats from 1933 to 1949. At the time of the Catholic Congress in London, 1927, he gave one of the main addresses at Albert Hall. Following this he was chaplain to a group which made a pilgrimage to the Holy Land.

All this work would have been a back-breaking task for an ordinary mortal, but while engaged in all these activities, Father Hughson was writing at top speed. He had organized the Holy Cross Press to disseminate information on the subject of Catholic Faith and Practice as well as the Order. He said that when he saw that there was a need for a book in some special field he wrote it himself. One day here at the monastery during a talking meal on Sunday Father Hughson turned to Father Harrison who has been busily engaged on writing a massive tome for twenty years. "Father," he demanded, "what chapter are you working on now?" "Chapter 23," came the reply. "And how long have you been working on this one?" Father Harrison pressed his temples by way of intense concentration and replied: "Since years, I believe." "My heavens!" exclaimed Father Hughson, "I write a book every time you write a chapter."

At the risk of giving too long a catalog of his entire works, we list the more important writings: *The Passion of the King*; *The Warfare of the Soul*; *The Fundamentals of the Religious State*; *Reservation and Adoration: A Historical and Devotional In-*



ST. ANDREW'S CHAPEL
Built While Fr. Hughson Was Prior

until December. Advent had started and the members of the community when singing the office hymn at Vespers used to smile at the lines: "O thou whose coming is with dread."

Like Wesley the world was his parish and the Church as a whole felt the impact of his personality and convictions. As an uncompromising Catholic in a period when the liberal faction was advancing or reviving old heresies, he struck out boldly and fearlessly in defence of the Faith. With the organization of the Catholic Congress movement he became chairman of the executive commit-

*ry; Pledges of His Love; The Seven
raments; The Infant King; Our Fa-
ther Devotions; Our Beloved Dead; The
art of the Passion; The Green Wall of
ystery: Ventures and Adventures in the
interland of West Africa; Athletes of
; The Approach to God, Studies in the
enant of Prayer; Contemplative Prayer;
arda in Coelo: Exercises of Affective and
ntemplative Prayer; The Gloria Psalter;
th Christ in God; Spiritual Guidance;
Henry VIII and the Anglican Church,
tract which is now in its one hundred and
ty-four thousandth printing. Besides
se there are innumerable magazine arti-
cles and lectures, too many to mention.
hen in 1947 his *magnum opus* *With
Christ in God* was at press, he declared that
work was done, but no sooner than the
ards were out of his mouth, than he be-
gan work on his last published work: *Spir-
itual Guidance*.*

His physical activity had been as great as
mental. A great walker, he wore out the
pavements during long tramps through the
woods. In the summer he would take off a
few weeks and go mountain climbing in the
Rockies, keeping up with veterans.

In the summer of 1945 he suffered a heart
attack and an immediate engagement could
not be kept, but as soon as he was able he
was on his rounds as usual. In May, 1947,
entered St. Luke's Hospital, New York
City, and underwent a serious operation.
The doctors marvelled at the speed of his
recovery. Soon he was again seen in his
habit walking heavily through Grand Cen-
tral Station, carrying his bag and humming
to himself. Friends had supplied him with
a taxi fund so that he could get about the
city in comfort. In January, 1949, he finally
broke and from then on was an invalid. Now
that he could not get to see his friends his
friends came to him. Almost daily automo-
biles arrived bringing persons to see father.
He was in and out of hospitals and at last in
early November when he knew that the end
was not far off he requested to be brought
back to the monastery where he could re-
ceive his Communion daily and hear from
the infirmary the chant of the choir.

One day when some friends were visit-

ing him he spoke of dying. They told him
not to talk about morbid things. "There is
nothing morbid about it," he flared up,
"God has allowed me to do the things I
wanted and He has given me the time to do
them. Now I am ready to go."



BUILT THROUGH FATHER HUGHSON'S EFFORTS

The funeral service took place in St. Au-
gustine's Chapel at 10 o'clock, Saturday,
November 19, with Bishop Campbell, our
superior, as celebrant, Father Kenneth
Terry, novice, as deacon and Father Ray-
mond Gill, novice, as subdeacon. Members
of four religious orders and many friends
filled the chapel. He was laid to rest next to
Father Mayo with whom he had been asso-
ciated since the days at Westminster.

The Sunday following was the next before
Advent and we remembered how he loved
the collect. Had he been there to preach we
know just what he would have said in the
sermon: "Let us go forward to bring forth
those good works which we are called
to perform, using the Sacraments, those
m-e-e-e-ans of attaining to the Vision of
God."

Upon that kingdom of peace and love
rests the untroubled light, there broods the
calm of God, there saints are at rest; beauty
withers not, and love does not grow cold.
There will the soul find sweet, supreme
security, for there shall we look for ever-
more upon the Face of God.—Fr. Hughson,
O.H.C.

St. Anne's House, Soho, London

BY HOPE HIGHLEY

IN 1942 the large Church of St. Anne, consecrated in 1685, was destroyed by German bombs. Next to it stood a well-built "Parish and Clergy House" which survived the attack. This was re-opened in 1943 by Dr. Fisher, then Bishop of London, as a centre for non-parochial work. He appointed two Wardens and arranged that they should be paid out of the income of old St. Anne's. The Rev. Patrick MacLaughlin was the original Senior Warden and has continued so ever since, being also Vicar of St. Thomas's, Regent Street, which has now taken over the parish of St. Anne's.

Such, briefly, is the history of its genesis. What does it aim at doing? Three things. First, to be a centre for "Christian discourse;" to discuss and clarify the message of Christianity for the world today more especially in its social and liturgical expressions; to do this by means of lectures, conferences and "seminars;" and to try to make a special appeal to what may be called the "younger intelligentsia," students, teachers, etc. Secondly, to deal with individuals needing instruction, advice etc., and to supplement the work of the parochial clergy when asked to do so; and thirdly, by means of a club-lounge and restaurant to provide some kind of social intercourse for those who use the House for the lectures, etc. It may be added that two or three minor Church societies (e.g., the Council for the Church and Countryside, the Christendom Association, etc.) have their headquarters here, so that there is a good deal of liaison with other departments of the Church's work.

The staff consists of two Resident Wardens (Priests), a Secretary and a House-keeper. There is a beautiful little Chapel just opened in the old tower of the Church; a large conference room; another which at present is used as a restaurant; offices and residential accommodation. If a scheme which has been drawn up for redecoration and re-adaptation can be carried through,

the House will be well equipped for functions; at present it is working under somewhat makeshift conditions. Its position, in the very heart of London, two minutes from Piccadilly Circus, is unique, as it stands as a "Christian outpost" in the centre of a district almost entirely associated with the pleasures and pursuits of the world.

Recent arrangements have provided courses on "The Free Society" (historical and philosophical), "Christian and non-Christian Existentialism," "the findings of the Lambeth Conference," "The problem of super-sensory perception," "Christianity and the Drama," "Christian Aesthetics" etc. There have also been Berdyaev Memorial lectures, conferences on the works of such authors as Charles Williams and Chesterton; musical and poetry recitals; amateur groups for play-reading, etc. The House has sponsored several dramatic performances at St. Thomas's Church, the last being "The Mystery of the Passion" by a new auth-

It will be seen that its activities are manifold and correspond with the purposes for which it was called into being. It cannot be doubted that the "Parish" must remain the unit of Church's work, for the Church of England especially has her real strength in the "parochial system." But the Parish today is beset with many difficulties (financial, man-power, etc.), and there seems to be a need for a new kind of "Settlement" to supplement and assist the labours of the par-

To God

By ROBERT HERRICK, (1591-1674)
 Lord, I am like to mistletoe,
 Which has no root and cannot grow
 Or prosper, but by that same tree
 It clings about: so I by thee.
 What need I then to fear at all
 So long as I about thee crawl?
 But if that tree should fall and die,
 Tumble shall heaven, and so down will

gy. This will not be, as in the nineteenth century, largely "social," working by means clubs," but dedicated to the task of teaching and the exploration of the incidence of Faith and the Gospel on the needs of times. This is a work that cannot be easily undertaken by the ordinary Parish priest; it is needed not only in Universities in all large centres of population. There are many today who cannot or will not be brought into touch with religion through the ordinary parochial mechanisms; and for such an organisation such as St. Anne's may provide real opportunities. There is however much experimentation to be carried out, and in this respect the House enjoys great freedom, subject to the oversight of the Bishop of London and an "Advisory Council" which includes such well-known figures in the Christian and literary worlds as Mr. T. S. Eliot and Miss Dorothy Say-



ST. FRANCIS DE SALES
Heavenly Patron of Our Novitiate
(January 29)

Whatsoever Things Are True

A Tribute to Bishop Manning
BY THE RT. REV. R. E. CAMPBELL, O.H.C.

BEHOLD a great priest who in his days pleased God and was found righteous." So we sing of those who have contended valiantly for truth. So we apply these words to our late Father in God, William Thomas Manning, formerly Bishop of New York and until his death, Visitor of our Order.

The loss of Bishop Manning to the entire Church and Diocese has been told by others. It remains for us to express the debt we owe him as a Community, and to render grateful acknowledgement of his warm friendship to us individually and as a group. As a friend he never failed.

It was Bishop Manning who, on October 1921, consecrated St. Augustine's Chapel, our monastery church, then newly finished. For years he was our Episcopal Visitor, helping us mightily by his strong support and wise counsel. An intimate friend of both Father Huntington and Father Hughson, ever hastened to encourage us all as oc-

casion arose. Repeatedly we were invited by him to officiate and preach, not only in the Cathedral, that great monument worthy of so great a prelate, but elsewhere in the diocese as well.

To say that we shall miss him is trite, yet no more so than any score of other laments we could honestly record. His wide vision, his clear grasp of Catholic Truth, his unfailing care and thoughtfulness endeared him to us. His sincere concern for the spiritual welfare of the hosts who acknowledged him as their leader extended to Holy Cross, even as it did to crowded city streets or the remotest hamlet in his vast diocese.

May our Blessed Lord grant him rest in the company of the blessed ones who have contended for the Faith earnestly, and have remained steadfast unto the end.

We mourn for the loss of our spiritual Father, but we praise God evermore for the inspiration and help he was to the Order of the Holy Cross.

“Lord Hear My Prayer”

BY SHIRLEY CARTER HUGHSON, O.H.C.

Septuagesima

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ, our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

TO DAY we turn our faces towards Calvary and as we turn from the Mysteries of the Nativity of our Lord to those of the Passion we think of our sins which wrought the Passion. We begin, as it were, with a cry from a penitential litany; *Favourably hear the prayers of thy people.* For should He turn His ear from us, we should be desolate indeed.

But we should never think of our sins without at the same time considering the divine mercy. Every sin we commit is paralleled by an offer of loving mercy on His part. If Lent is to teach us something of the sad story of man's sin, it is also to teach us the glorious truth of God's love for sinners. So let us meditate not on our sins only, but also on the love which is eagerly waiting to pardon and cleanse as soon as we fulfil the condition of humble penitence.

If the double lesson of human sin and divine love be learned, we shall then see how our deliverance is for the glory of His Name. O wonderful mystery of divine condescension! that God should condition His glory by our failure to lay hold of greater honour by granting us a gracious pardon. He would not have His image dishonoured eternally by falling for ever into the power of Satan. With this offer of my heavenly Father I must co-operate. I must be watchful that I may be swift to crush every sin in its inception, that I may both be delivered from all that is evil, and also with each deliverance be able to glorify my Father's Name.

Sexagesima

The Collect

O Lord God, who seest that we put not our trust in anything that we do; mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

We call God to witness to a fact that must be a primary one in every Christian life. *Who seest that we put not our trust in anything that we do.* Is this what God really sees in my daily walk? Or is the saying these words a mockery to Him? Repeat in your heart the gracious and consoling words: *O how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee.*

But let us not fear to say this prayer though it were accusing ourselves. God does not expect perfection in this life. We earnestly desire to trust Him only, He will fulfil it for us in the end. All He asks is that we strive by the help of the Holy Spirit to make progress in desiring that perfection which everywhere in Scripture is commanded of all Christians. If when the end comes we are found moving forward in the Christ-life, God will account us as really having attained to the goal of perfection.

Again and again we find ourselves appealing to the divine mercy with great confidence. Everywhere mercy and power are linked together in our realization of God's loving relation to us. *Mercifully grant, we pray, that by thy power we may be defended against all adversity.* His mercy operates omnipotently. It is infinite, and can therefore have neither bound nor limit. Let us cry again and again, *Great is the Lord and marvellous worthy to be praised, there is no end of his greatness.*

If this infinite power of God be our defense, then there can be no question that the end ours will be the victory and the

er and the glory, world without end, for all the attributes of God as exercised in God-Man our Saviour, we shall have a life so far as our finite nature can receive it. Every member of the Mystical Body of Christ, the Church, partakes of the glory and power of the divine nature, and the increase of all this will have no end. *Happy the people that are in such a case; yea, and are the people who have the Lord their God.*

o, trusting in Him only, we ask, *that we be defended from all adversity*. There is but one real adversity—sin. All else that we think of as evil, if met in the true Christian spirit can produce in the end nothing but good. Sin alone can bring that which is

essentially and ultimately evil into our lives. Sin alone can injure the soul. Whatever else may threaten we can commit it into God's hands, calm in the face of seeming peril, assured that all will be well. Do I fret and worry over these things? If so, then am I failing to trust in God?

Sin has its origin in the will of man. No sin can exist save through the consent of man's will. Satan and his emissaries may tempt us, but such temptations operate for our good and for the strengthening of our souls, if we persistently refuse our consent to the evil suggestions. It may continue to dog our steps, but the greater the assault, the greater the victory and the fuller the grace that will come from a resolute refusal. Cry, *O*



THE VISIT OF THE MAGI
By Vincenzo Foppa

God make speed to save me, and He will send down from on high to fetch me, he will bring me out of many waters.

God's power to defend us against the adversity of sin does not operate always externally to ourselves, but in and through our human faculties. We must bring our wills into conformity to the divine will. Then His will, working through our wills as His instruments, will oppose itself to sin and will expel from our lives all that will vex or injure.

Quinquagesima

The Collect

O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.



ST. DOMINIC

One of the Minor Patrons of the Order

On the Sunday before Lent we are taught to pray for the gift of love. As we look forward to this season of penitance, we are minded that we may be sorry for our sins, but unless this sorrow be grounded in love, it will be the sorrow of the world which St. Paul warns us worketh death. Am I sorry for my sins because in them I have wounded the loving heart of God? This is a reverence to salvation, the spectacle of which gives all heaven, and fits us to have a share in that eternal place.

Love can come only through the Holy Spirit who through the Sacraments sheds abroad the love of God in our hearts. The original gift of love, along with faith and hope was poured into our hearts in baptism, and this free gift is renewed and increased with every Sacrament we receive with every prayer. Am I regular in receiving the Sacraments, careful and prayerful in my preparation for Communion? If divine love is in a steady flowing into my soul, the love that will conquer all things, *I will love thee, O Lord my strength.*

The apostle describes love as the *bond of peace and of all virtues*. Whatever virtue we may possess they will have no power working effectively unless love binds them together in a holy unity. Love is the soul of all virtue. As the soul gives life to the body, so does this divine gift. With no failure can come. Without it there is no hope either for time or eternity. Hear and ponder the words of the Holy Spirit: *I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*

Many of us have a natural spirit of kindness which is a form of natural love, but this cannot be said to be the gift of the Holy Spirit. It may produce many kind neighborly acts, but these are not supernatural. The only love that counts in God's kingdom is heavenly love, and this is no natural gift, but the inpouring of the Holy Spirit, and without this gift, received and cultivated the power of the Spirit, *whosoever liveth counted dead before thee*. No man can love

Experience makes us see an enormous difference between piety and goodness. — Pascal.

and his fellow-man but by the Spirit. O
passionate Spirit, pour this love into
heart, that I may love thee above all
things, and all things in and for thee.

How can I tell if this most excellent gift
charity is really mine? St. Paul in the
istle for to-day shows us how to examine
selves. Am I patient and kind to others?
I envious? Do I think much of myself?

I seek my own way, always demanding
rights? Am I easily provoked? Am I
ck to think evil of others? Glad to hear of
ers' faults? The answer to these questions
show the strength of love within.

But we all have to accuse ourselves of
se failings. Is this a sign that there is

no love present? not at all. If I am honestly
seeking to overcome these faults, love is
present and operative, and though now it
be weak yet the struggle will strengthen it,
and in the end, love will conquer. Seek to
think, to speak, to do, the loving thing toward
God and man, and all else that is pleasing
to Him will follow, for *love is the fulfilling
of the law.*

Service and obedience are the tests of
love. Our Lord said to His disciples, *If ye
love me ye will keep my commandments.*
Love and do what you like, said St. Augus-
tine, for it is not in human nature to do
anything that is against the one we love,
whether that one be God or man.

“His Angels’ Charge”

Most of our readers do not know Father
Whitall. He has taken the place of “mas-
turbler” of the Order, for he was the
tractor for the building of St. Mary’s
church, Bolahun, and did a wonderful job
it. For four and a half years in war time,
worked steadily at the project, not only
ecting the native laborers, but driving the
s himself. At the time he was a man in
late sixties.

ince his return to the Mission Father
Whittemore has picked up this episode
ch we will relate in his own words:
The Mission carpenters told me a story

about Father Whitall the other day which
... is so characteristic. It seems that once,
while the new church was abuilding, Fr. W.
fell off a scaffold at the very top of the
wall—which is quite some height. He hit
another scaffold half way down and bounced
from that right down to the ground. Any
ordinary individual would have lain there
for a while and then gone home for the day.
In fact the carpenters said that if it had
been one of them he would have been off
the job for a week. But of course you know
what Father Whitall did. He jumped right
up, climbed the ladder and went on with
what he had been doing.”



BUILDING ST. MARY'S CHURCH, FATHER WHITALL ALOFT

New Testament Eschatology and Modern Preaching

By HEWITT B. VINNEDGE

The Corrective of SS. John and Paul Chapter VI

CANON Streeter has said that the author of the Fourth Gospel, and to some extent the later Paul, stemmed the tide of eschatological excess within the early Church. They brought men back to a more spiritual and a less material view than the one present in the picturesque Jewish and the early Christian apocalyptic. They rendered a valuable service in recalling the Church from Apocalyptic which was far more crude than that of our Lord in his discourses. They got rid of the materialistic dross which would have been foreign to our Lord's mind even though He might express ideas in pictorial language. These two writers of the New Testament treated the sayings of Christ with a free hand and formulated from them spiritual concepts more suited to the environment for which they were writing, i.e., an audience which was certainly not Palestinian and scarcely oriental at all. This may account for the fact that in the Gospel according to St. John there is no record of any of our Lord's eschatological discourses. At the point corresponding to that in which they appear in the other Gospels, John records a prolonged farewell address of Christ to His apostles. In this address He seems to be looking at old forms of belief, modifying them, and transforming them or rejecting them in accordance with the essentials of His mission. In this Gospel, the Parousia has become a *presence* rather than an *arrival*. The hour that is to come, has come and will continue to come again and again. Judgment is just as real but it has been moved forward into the present tense of human life and is a continuing process of separating good from evil (cf. *Krisis, a sep-*

arating, therefore a *judging, judgment*). The life everlasting in this Gospel is presented as something which belongs not exclusively to the hereafter but to the present time of every believer. Christ is Himself the Resurrection. Therefore the author does not disturb himself with theories about it. Latimer Jackson would go so far as to say that the eschatological kingdom has completely disappeared from the Fourth Gospel.

Conscience is a very tender thing. If we listen to it, to know ourselves or what we are doing, it speaks to us more plainly. If we hush it, attend not to it, stifle it, we deaden it until it awake to condemn us.—E. B. Pusey.

Perhaps this is somewhat of an exaggeration. It is true, however, that in the Johannine writings (the Gospel and the first Epistle) "eternal life" or simply "life" seems to be the equivalent of the Synoptic "kingdom of God" or "kingdom of heaven." It is true that the author uses these phrases in such a way as to imply that the distinction between this world and the next is none too rigid, for he implicitly refers to such an eternal life as beginning here and now. Consider the following: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man *which is in heaven*"¹; "Whosoever liveth and abideth in Me shall never die"²; "He that hath the Son hath life; and he that hath not the Son of God hath not life."³ In some of this author's references to "the world" it is clear that he thought of the kingdom of God (i.e., eternal life) as coming on this earth. Consider: "For God so loved the world, that He gave His only begotten Son, that whosoever

¹ John 3:13.

² John 11:26.

³ I John 5:12.

liveth in Him should not perish, but have everlasting life. For God sent not His Son *to the world* to condemn *the world*; but *at the world* through Him might be saved" ⁴; "He is the propitiation for our sins: and not for ourselves only, but also for the *whole world*." ⁵ All these passages suggest that the *whole world* is the object of God's love, that the work of Christ is for the *whole world*, that the result of His work will be the removal of opposition to God (i.e., man's sin); that the *whole world* may thus become loyal to God. There is further confirmation of this view in certain passages which indicate a conquest over the world: "Be of good cheer; I have overcome the world" ⁶; "Whatever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." ⁷ The obvious meaning would seem to be that this author presents a Christ Who is certain of a final victory in this world. Moreover, in one passage this saving of the world comes about in part through the example of Christ's disciples, as they exhibit a unity like that of himself with the Father: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that *the world* may believe that thou hast sent me." ⁸ Some have thought that this refers to a final unity of organization, of ministry, of methods of worship, and that only in this way could any conviction of truth be produced for the world to see. But these matters seem secondary as we think of a higher unity in loyalty to God, the commitment of one's life to Him, acceptance of His guidance, and obedience in the power of His spirit. This would seem to be the only kind of unity which the New Testament knows.

Spiritual liberty in the Church is protected by the sovereignty of the risen Christ and the judgment of God.—Fr. Lionel Thornton, C.R.

It would seem that St. John thought of God's purpose as bringing the whole world back to Himself; that this is the work of

⁴ John 3:16-17.
⁵ I John 2:2 (Revised Standard Version).
⁶ John 16:33.
⁷ I John 5:4.
⁸ John 17:21.

Christ, then committed by Him to His followers, whose unity and loyalty to God would bring that purpose to completion, so that the whole world would ultimately become a loyal portion of God's kingdom. He seems so sure of that purpose, either from the actual record of Christ's words or from his personal communion with the Risen Lord, that he puts such expression into the mouth of Jesus. In short, John's teaching is that the kingdom of God must ultimately come in this world. Much the same may be said with regard to St. Paul. There can be little doubt that the Church in its earliest years may have shared a literally interpreted apocalyptic expectation such as was currently popular in contemporary Palestinian writing; and for a time St. Paul seemed to go along with it. Consider his famous eschatological passage in the First Epistle to the Thessalonians: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." ⁹ This Epistle is perhaps the first or second piece of New Testament writing (depending on when one dates Galatians). It would seem that here Paul had an expectation of an imminent, catastrophic coming of the Lord, unless we assume that he is merely using terminology. The words seem to indicate that he is awaiting a Parousia (in the sense of *arrival*), which may occur at any time and which will be accompanied by a resurrection and doubtless followed by a swift judgment (at least a judgment of the redeemed). And from II Thessalonians we understand that he is expecting the appearance of an anti-Christ whose power can scarcely be restrained.¹⁰

⁹ I Thessalonians 4:14-17.
¹⁰ II Thessalonians 2:7 ff.

(Continued on page 18.)

The Divine Office

IN the life and work of a religious community the emphasis placed on the Divine Office will vary according to the type of life led by the community. In many modern communities there is often no formal recitation of the Divine Office in choir. This is a result of the work of the thirteenth century friars who took the religious life from the cloister into the streets of the city and into all the highways and byways of the world. However, anciently the solemn singing of the Divine Office was considered the "work of God," and so it holds pride of place next to the Holy Mass in all the older forms of religious life.

In the Order of the Holy Cross we count it second only to the daily offering of the Holy Sacrifice of the Mass that the Office should be rendered with regularity, perfect promptness, outward reverence, and interior devotion and love. And this involves wherever possible in our Houses the singing of the Office with proper solemnity. At the Mother House all the Offices are sung except Matins and Prime. But at the other Houses of the Order the most that is usually possible is the singing of Compline.

It was St. Benedict in the sixth century who gave the detailed instruction for the recitation of the Divine Office. He called it the "work of God," and his ordering of the Office was the norm until the thirteenth century. The only difference among communities was to be found in the splendor of the vestments or perhaps the elaboration of detail. The Cluny houses, for example, stressed splendour and elaborate ceremonial, while the Cistercians in a later century made a great point of simplicity and austerity in their public worship.

There was furthermore a tendency to add special offices,—the Office of Our Lady the Office of the Dead, the Gradual Psalms and Penitential Psalms, etc. These were pruned in the Counter-Reformation Reforms on the continent, and in England by the making of two Offices in the Prayer Book of 1549. With the revival of Religious Orders following the Oxford Movement the

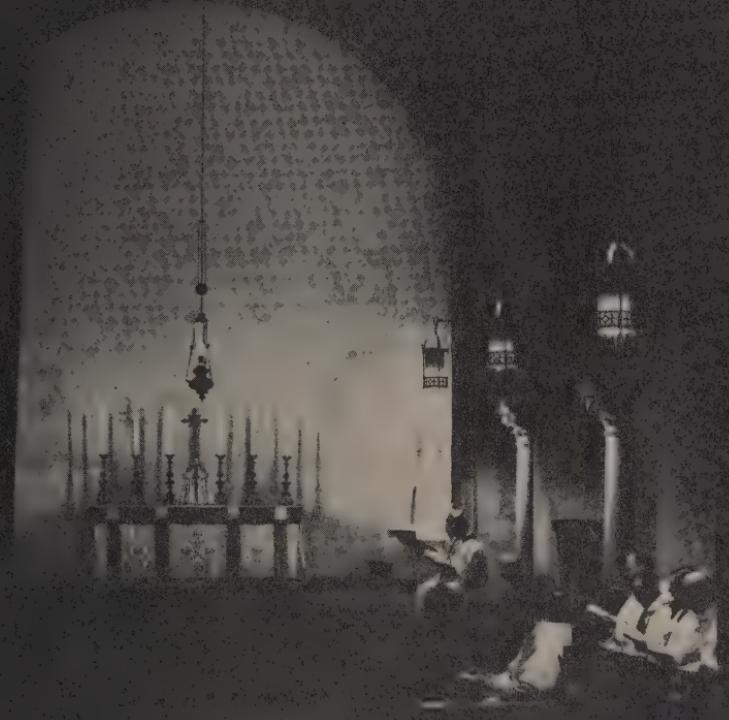
public recitation of the Divine Office has normally been a prominent feature of the observance of Anglican communities. Even with the decline in the regular use of the Offices of the Church, most communities desire to stress the need of this tribute to Almighty God. To quote our Rule: "Through us the Sacred Heart adores the Father and addresses Him in the words which the Holy Spirit supplies in the psalms and canticles. In a world that forgets and insults God, we are to be continually praising Him. We are practising for the endless Alleluia of the heavenly courts."

The essential Office is the recitation of the psalter entire each week. To the psalms chosen for each Office have been added a hymn and a short lesson, versicles and a collect. The variety in these variable parts make it impossible to grow weary of monotony in the Office. The variable parts keep one always on the alert.

Following the verse of the psalm, "Seven times a day will I praise thee," the Offices are seven in number. Matins and Lauds are in reality one Office. Matins was said in the early hours of the morning and Lauds just before the break of day. At times there was a period for meditation between the two depending on the time of the year. Then the day began with Prime. This was followed at the third hour, i.e., nine o'clock, by Terce. Sext was said at the sixth hour, at noon, and None at the ninth hour. Vespers was said at even-tide and Compline at the close of the day. The exact time when these Offices are now said will depend on the convenience of the time-table of the local houses. There is a certain variation even within an Order such as ours. But the general principle is that the religious is called back to the house of God for worship every three or four hours in the day.

In the Order of the Holy Cross as we say our Office we join with Christ in his great mediatorial office and make each Office a work of intercession as well as a work of praise, in that each Office is given a definite

(Continued on page 25.)



The Divine Office. 698
Solemn Vespers at Holy Cross Monastery.

New Testament Eschatology

(Continued from page 15.)

But St. Paul moved on from this earlier eschatology to the spiritual heights of his magnificent poem on the resurrection in the fifteenth chapter of I Corinthians. The imagery of this chapter is a far cry from the crass ideas that had been currently popular. There is a further eschatological advance in the Epistle to the Romans and an even greater maturity of thought. Thus in the eighth chapter he speaks of the whole created order as eagerly awaiting "the manifestation of the Son of God," and expecting deliverance from the bondage of corruption into the "glorious liberty of the children of God."¹¹ In the eleventh chapter of the same Epistle we have a picture of the world-wide spread of Christ's kingdom on earth. In the imprisonment Epistles, St. Paul has reached the lofty concepts that Christ is the goal of the universe, as well as the effective Agent for the attainment of that goal. Consider "Who is the image of the invisible God the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."¹² The same belief is implied in the first chapter of Ephesians: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."¹³ His kingdom is to be all inclusive,

¹¹ Romans 8:19-21.

¹² Colossians 1:15-17.

¹³ Ephesians 1:9-10. Here again I am supposing the Pauline authorship of Ephesians, although I recognize that there is some doubt about it.

The Perfect Priest

A successful priest must have the strength of a horse, the hide of an elephant, the eye of a hawk, the wisdom of the serpent, and the harmlessness of a dove, and must bear and forbear without getting the hump. Indeed, he must be a miniature zoo.—From the *Australian Church Standard*.

embracing not only the things of the material universe, but also all created spiritual things: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."¹⁴

If ye are angry, be angry with yourselves because ye are roused, and ye will not sin. For he who is angry with himself, because he has been so easily roused, ceases to be angry with another.—*St. Ambrose*.

Apparently therefore, St. Paul seemed to think that the whole created universe destined to acknowledge allegiance to Christ in the basic confession of faith which was the earliest sign of becoming a Christian "Jesus is Lord." While, of course, we cannot say that these references constitute proof that St. Paul envisioned a kingdom of God set up on earth, it must be admitted that they show a radical change in eschatological thinking. Obviously he believes in the final and constructive triumph of God through the work of Christ, a triumph which brings about the redemption of all spiritual beings and their reconciliation to a God Who henceforth shall reign over a kingdom which without any disloyal elements. There is a verse in the fifth chapter of II Corinthians which seems to clinch the case for St. Paul's adherence to this view: "God was in Christ reconciling the world unto himself, not in putting their trespasses unto them; and has committed unto us the word of reconciliation."¹⁵ There is strong evidence, therefore, that St. Paul was intending to teach the same doctrine as St. John. There never would have been any question of this if were not for the Thessalonian letters. It should be noticed that it is the later St. Paul who had this idea of the universal sweep of God's kingdom as including supreme rule over this earth. In short, he "grew up" to the view.

This brief glance at the transition in the

¹⁴ Philippians 2:9-11.

¹⁵ II Corinthians 5:19.

Thinking of St. Paul is illustrative of the general development of the Church's thought during the first century. It began with an apparent expectation of the quick return of Christ and of His setting up of an earthly kingdom with Jerusalem as the capital. But time went on, the Church developed to the future views of St. John which we have seen. As was said above, that author regards the *Parousia* as a presence, rather than coming. Hence, for him the *Parousia* is in fact at least a *present spiritual fact*. This is clear when we read the record of our Lord's discourse on the night of His betrayal and arrest: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that time ye shall know that I am in my Father, and ye in me, and I in you. He that hath commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas spake unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him and we will come unto him, and make our abode with him."¹⁶ In the mind of this author, the anti-Christ is not so much a person as a principle of false teaching: "As ye have heard the anti-Christ shall come, even now are there many anti-Christians; whereby we know that it is the last time; it is anti-Christ that denieth the Father and the Son."¹⁷ Judgment is going on all the while: "And this is the condemnation, that light is coming into the world, and men love darkness rather than light, because their deeds were evil. For every one that hateth evil hateth the light, neither cometh he to the light, lest his deeds should be revealed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."¹⁸ The individual is self-judged on the basis of his attitude toward the Person and the program of Christ: "He that believeth on him is not condemned: but he that believeth not

¹⁶ 1 John 3:19-23.
¹⁷ John 2:18, 22.
¹⁸ John 3:19-21.



ST. JOHN CHRYSOSTOM
(January 27)

is condemned already, because he hath not believed in the name of the only begotten Son of God."¹⁹; "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind"²⁰; "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."²¹ For this author, the life of the kingdom seems to be the resurrection life, as a sort of realized eschatology. This life is to be shared both here and hereafter by all who are in Christ: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemna-

¹⁹ John 3:18.

²⁰ John 9:39.

²¹ John 8:15-16.

tion; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live"²²; "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent"²³.

In short, it may be said that this author, like the more mature Paul, goes far to break down the dichotomy between things present and things to come. He brings last things into the contemporary life of present day Christians living on earth. He brings eternal things into daily experience. This is what one might expect from him who begins with the premise that "The word was made flesh and dwelt among us." Here is an escha-

tology which is genuinely Incarnational since God has become man, the eternal was and purposes and acts of God are brought into human living upon earth.

Perhaps we may safely follow this lead which has been given us by the two most prolific of the New Testament writers. Perhaps this is the real way in which to "gather the kernels from the husks," i.e., to select everlasting truths out of contemporary idiom. We may fasten on that which is eternal in the eschatological teaching of our Lord, realizing that the details in this kind of utterance are always the product of a particular age and particular people, and comparatively irrelevant for other ages and other peoples. We may presume to extract and set forth those elements in the eschatology of Jesus which have present values and significance.

²² John 5:24-25.
²³ John 17:3.



OUR LORD IN THE WILDERNESS

By Moretto da Brescia

(Courtesy of the Metropolitan Museum of Art)

cance, realizing that His sayings are cast accordance with the belief, the concept, the idiom of His day. This would be true whether such sayings are *ipsissima verba* or not. We may safely postulate that there is something profound and essential in His eschatology. This manner of expression which He inherited from Judaism and from the farther orient was no vain thing in His teaching. He regarded it as something worth saving and appropriating, although He did not do so blindly and extravagantly; nor would he have us do so. To take over His manner of expression, although perhaps somewhat modified, came quite naturally to those who acknowledged that He was Lord, as we have seen in the case of St. Paul. What was the underlying idea so compelling that the idiom in which it is phrased has haunted and puzzled all generations of Christians? Doubtless it was His assurance of the ultimate triumph of God's cause.

Poisons and the physician's hand remedy sickness. In our Great Physician's hand all things work good to them who love God.
E. B. Pusey.

What is God's cause? It can be nothing less than the conformity of the whole creation to that which God wills, i.e., following the will of such a God as Jesus set forth. This is a stupendous ideal. Even a slight attempt to grasp it appalls one with the enormous contrast between such an ideal and the existing world order, or between it and any order in the past. No wonder there was divine discontent among those great souls who tried to encompass it. It rendered stagnation impossible. It beggared description that the eschatological writers and preachers were forced to fall back on language which dramatically portrayed a complete reversal of things as they knew them or as they knew them. No wonder there was a necessity for successive "comings," or revelations of God's purpose. No wonder there was a strong need felt for judgment, for the condemnation of anything that was not in harmony with God's Order. Because its expression is a stern summons to do and to establish God's will, it carries within itself a

criticism and denial of any merely materialistic concepts of "good times to come," brought about by a divine miracle. It carries a similar criticism of any merely spiritual concept of peace in God's heavenly kingdom in the next world. It is a denial of the merely future hope which we referred to earlier as "pie in the sky by and by." It insists on a perfected environment and a corresponding growth toward perfection in human life. It demands human effort, of course, but the language of apocalyptic is a dramatic way of saying that mankind is utterly impotent apart from God.

If the eschatology of our Lord means that God's will is ultimately going to be triumphant, then the world has a goal. Life has a purpose and so far from being a little span between the cradle and grave, it grows and ripens and goes forward toward the ultimate consummation. This means that even an individual human life may contribute to the hastening or the retarding of the consummation. To think of the perfection of the earth as an aim in God's purpose, and of men as the chosen ministers for that purpose, is the most profound stimulus to a spirit of world affirmation. It is far more so than the earthiness of ancient pagan culture, or than the happy and riotous affirmations of the Renaissance attitude of mind, or than the allegedly emancipated humanism of this century, or than any concept which is based on hedonism in any form. Yet to think of man's future as part of an everlasting and perfected humanity, which must needs also have a spiritual destiny and consummation, may well lead one to regard this world as trivial and transient. Here we are face to face with the paradox which has been mentioned before. As is true in so many great principles of Christianity, there is the possibility of a dilemma just around the corner, of the halting between two opinions which has been

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previously mentioned and about which we shall have more to say later. The paradox must be resolved, and the two concepts become complementary and interrelated, almost as much so as the obverse and reverse sides of the same coin.

Our Lord has blazed the trail of our journey toward a solution. We read that not long before His crucifixion He looked out from the hills of Judea and saw the city of Jerusalem "and wept over it."²⁴ We are—all familiar with the pathos of His plaint: "O



LADY SHRINE—HOLY CROSS

Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."²⁵ Now we cannot deny the possibility that our Lord was thinking of the individuals in the city of Jerusalem and their desperate need for Him and His work. But He was speaking of Jerusalem not just as a collection of individuals. He was expressing

His sorrow over the miserable failure Jewish society, as a corporate body, to live up to its high calling. He was far from unmindful of the social abuses and injustices of His own age. He saw that all wrong things on earth must be disintegrated, and right things be made to grow and blossom into a perfected whole. In a word, He saw that God's will must be done "on earth as it is in heaven"; and yet His ultimate goal was directed even beyond this toward a community of all mankind (both the living and the dead), a community which must include not only a contemporaneously deemed society but also all the souls "just men made perfect."²⁶ When he was preoccupied with the latter view, He often passed a whole night in prayer. It was in contemplation of this latter view that He uttered His great high priestly prayer, which, significantly, He prayed that His disciples be not taken out of this world.²⁷ But when He was preoccupied with the former view, He entered into the temple with revolutionary fervor and justifiable wrath, attacked the economic and political corruption, drove out its perpetrators, and denounced the authorities who permitted and indeed profited by it.

If we follow Him, our course cannot be toward a life of pious quietism, preparing our own souls and those of others for death. Nor can it be to a life of extricationism, once we have perceived evils and injustices. Granted that we must, like Him, spend many hours in the quiet of God's presence, seeking in prayer, in sacraments and in study, the power to do His will; yet, if we are to follow Him, if we are to live out His life with Him, if we are to love Him, we must be men of action and outspoken utterance. We must be ready to follow this course even in a revolutionary direction, or we shall fall short of His pattern.

Perhaps this may be put in another way. The characteristic elements of apocalyptic may be noted in two petitions in the Lord's Prayer, "Thy kingdom come; Thy will be done on earth as it is in heaven." These two elements of one thing (this obverse and

²⁴ Luke 19:41.

²⁵ Matthew 23:37.

²⁶ Hebrews 12:23.

²⁷ John 17:15.

verse) are present throughout Christ's attachment. His message in no sense corresponds with any idea of just one brief last hour for mankind. He preached an ethic, a righteousness, that was to surpass even the achievements of the Pharisees. Apparently there was an expectation of time in which to build lasting relationships and attitudes. His preaching required loving forgiveness, to be practiced again and again. He preached love for one's neighbor as an enduring attitude of the disposition. He called for human service of the sort that could not be charged in a brief hour. He demanded watchfulness against temptation, trustful confidence in the heavenly Father, studied abandonment of anxiety, indifference toward personal aggrandizement, faithful service in God's work. Hence, His preaching presupposes life and time and duration, with variety of the enduring and changing circumstances of life. And yet a strong eschatological tension was always present, and there is no element in His teaching that is neutral toward the eschatological order. All this would seem quite meaningless if the language of His eschatology were content, in the sense that all His preaching is against a background of the immediate nearness of an eschatological order.

The Seraphim are spoken of in Isaiah as engaged in ceaseless praise in great nearness to God, yet as concerned also about us below, a part of their song was, 'The earth is full of His glory.'—E. B. Pusey.

So again we see a double-sidedness which sometimes seems paradoxical. There is a lively longing of an immediate break through on the part of an order which is beyond this world; and yet there is a message completely disturbed by such an idea, a message related to time, the world, life, duration, and continuance of contemporary affairs. This is the irrationality of all true and typically eschatological attitudes. That such irrationality belongs to eschatology in general, and not just to that of Palestine in the centuries immediately before and immediately after Christ, may be seen in the examples of other teachers and other faiths. We have

had occasion earlier to refer to Zoroaster. His preaching in one sense was strongly eschatological, both in the sense of expressing belief in such an order (toward which men must take an attitude) and in the sense of the immediate nearness and imminent break-through of that order. Yet he was also an active reformer, desiring to intervene in the affairs of ancient Iran in order to shape them and better them. He also desired to build up something that ought to abide, and he also set up a high ethical standard. The same is largely true of Mohammed, he was explicitly the prophet of "the day of Allah" as something which was immediately threatening; he preached the need for a quick decision in view of an impending judgment. Yet he was not hindered by the possible nearness of an eschatological order from accepting time and duration and world processes like everyone else. Nor was he deterred from undertaking work which would have meaning only on the postulate of such temporal duration. So, he became at once the founder of a religion and the organizer of a nation.

Such a seemingly irrational quality emerges whenever and wherever a genuine eschatological feeling is present. One may reason that it is impossible to proclaim both a consistent eschatology and a marvelous ethic, because of an inner contradiction between them. But in religious feeling there is an inner logic demanding that the two stand side by side, for a clear eschatological faith seems always the best sanction for a high ethic. Hence, the greater religions have always contained these two elements indissolubly connected.

Does the recognition of these two seemingly contradictory elements in the teaching of Christ present a serious problem to the twentieth century preacher, who would speak humbly and authoritatively the message entrusted to him by his Lord? Does it cause the trumpet of God's summons to give

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forth an uncertain sound? It should not do either of these things. It may make the transmitter and interpreter of God's word do much hard and prayerful labor in trying to find the essence of the message. This is no cause for regret. Robert Browning has told us that we should

" . . . welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!"

The great secular poet of faith and strenuous effort so felt about the goads and difficulties of daily human living which may be used for growth in character. How much more should the accredited emissary of Christ welcome those difficulties and problems of seemingly irreconcilable sayings which force him to a deeper study, a more earnest quest, and a more searching meditation!

Millar Burrows has suggested some of the lines along which this inquiry may be profitably pursued. He tells us that insistence upon a literal interpretation may be met by showing that there is more than one picture of the future presented in the Holy Scriptures. There are many, in fact, and we should be faced with hopeless contradiction if literalism were to be the standard of judgment. He indicates that we may safely follow the precedent established by St. John who refused to embrace eschatological phraseology or to be carried away by it but preferred to reinterpret it in the light of his own best knowledge and communion with the mind of Christ. Dr. Burrows reminds us that our emphasis should be not on the external features of eschatology but on its underlying message, which is the confident hope that God's justice will finally triumph over all else. And he warns us against the temptations to oversimplify the problem by assuming that such a triumph of justice can be equated with the attainment of a "Christian social order in this world," even if that could ever be reached. It is to be remembered that an end will come to any social order that might be attained on this planet, and we must not forget that a justice which is of God will include also the teeming millions of men who have lived and died. This is not banishing God's kingdom from

our earth or locating it entirely in the life to come; it is recognizing that God's justice must prevail in *every* world.²⁸

²⁸ Burrows: *An Outline of Biblical Theology*, p. 219.



St. Basil of Caesarea was born of a distinguished Christian family of Asia Minor about the year 329 A.D. One of his brothers was the equally well known St. Gregory of Nyssa. St. Basil was an intense person of very ascetic character. He wrecked his health by unheard of austerities. He is described variously as tall, thin, pale and emaciated though erect. He taught the Catholic Faith concerning the Trinity fearlessly at a time when the Arians were powerful in the East. He became Bishop of Caesarea in 370 and was a practical and wise administrator of his important diocese. Many of his letters have survived. He was almost continuously in some sort of dispute with the secular government and always won out.

One delightful story is here related. A rich young widow was proposed to by an assessor to the local judge. Refusing his offer of marriage she was threatened with violence. At once she took sanctuary in the cathedral and was safe. Thinking that St. Basil was implicated in the flight, a search of the episcopal residence was made, but the lady's hiding place could not be found. St. Basil was brought before the Vicar of Pontus who was determined to have the lady taken. The bishop refused to reveal her hiding place and was then threatened with horrible torture. "I shall have you lit and torn out!" exclaimed the magistrate. Basil replied calmly: "I should be very much obliged to you for that organ has given me nothing but trouble." The magistrate was



ADORATION OF THE MAGI

Flemish XV Century

(Courtesy of the Metropolitan Museum of Art)

hortedly much taken back. What the ultimate outcome of this rejoinder might have been we cannot tell, for at that moment the vnspeople hearing that their beloved father God was in danger rushed to the scene alarm and the bishop then had to defend the magistrate from the fury of the populace.

St. Basil died of broken health in 379 D.

Man's mind is like good ground which, if not tilled grows thorns and thistles.—*St. Teresa.*

The Divine Office

(Continued from page 16.)

recalled intention at the beginning and renewed at the close. We also, as servants of the Crucified, watch beside the cross, and remember how He was bound at Lauds, condemned to die at Prime, led to Calvary at Terce, nailed to the cross at Sext. He breathed forth his soul at None, was taken from the cross at Vespers, laid in the grave at Compline. We keep these hours with Him here that we may be with Him in the morning of the great Resurrection.

Book Reviews

F. AUGUSTINE BAKER, O.S.B., *Holy Wisdom*, (New York: Harper & Brothers, 1949) pp. xxvi + 667. Cloth. \$5.00.

This classic of the contemplative life has been out of print for many years and we are deeply indebted to the present publishers for bringing out a new edition. It may be hoped that some day an enterprising authority will give a modernized digest of this work, one which will eliminate the many digressions and redundancies as well as being put into a form more attractive than the stilted latinized English which was endemic to the Douai Romanists.

—J. G.

RICHARD HANSON AND REGINALD FULLER, *The Church of Rome, A Dissuasive*. (London: SCM Press Ltd., 1948) pp. 164. Cloth. 8/6.

Controversy over the Roman question becomes tiring, but owing to the propaganda of that body and the unceasing proselytism it is necessary to have good books of reference. This is one of exceptional ability and should be in the library of every priest for edification and emergency. The tone is not polemical. The authors go out of their way to concede to the Roman Church its due. But the question which is asked and answered in the negative is: Are her claims true? If her claims are true you must believe, if they are false you cannot. The question of power, uniformity, tradition, "development" and infallibility are taken up and the claims met without labored arguments. The Christian faith is found to be not a system of theology to be clarified and elaborated, but a series of supernatural facts which have to be interpreted. The crux of the issue is found on pp. 85-88. Chapter V on the Reformation clarifies a number of questions and gives a correct interpretation of what Luther meant by justification by faith. There are however two statements, one on the Sacramental Presence and the seventeenth century Anglican attitude to the non-episcopal churches of the continent with which we cannot agree. Otherwise this is an excellent treatment of a vexing subject.

—J. G.



FLORENCE CONVERSE, *Prologue to Peace*

Wellesley, Mass: The Hathaway House Bookshop, 1949) pp. 52. Paper. \$2.00.

This is a collection of sixteen poems reflecting a Christian's thoughts on the rest of the world.

—J. G.

Intercessions

Please join us in praying for:—

Father Superior preaching at Christ Church, Bordentown, New Jersey, January 8; preaching and confirming at St. Mary's Church, Tuxedo Park, New York, January 29.

Father Kroll conducting a mission at Holy Trinity Church, Hillsdale, New Jersey, January 22-27.

Father Gunn preaching a mission at the Church of the Good Shepherd, Rock Mount, North Carolina, January 8-15.

If it is an extraordinary blindness to live without investigating what we are, it is a terrible one to live an evil life, while believing in God.—Pascal.

Editor's Corner

Father Hughson was always writing on something for publication. Even during his illness he wanted to write a series of citations on the collects of the Prayer Book for the Christian year. The only material in shape for publication is that covering the periods of Pre-Lent and Lent. We are most happy to publish these beginning January. The material will appear in advance, so that those who want to use his thoughts for meditation will have them in time.

* * *

Some time in the near future we are planning a memorial edition of the HOLY CROSS MAGAZINE devoted to Father Hugh-

* * *

We have received a number of letters commenting favorably on the series of articles by the Reverend Louis A. Haselmayer of the Church of Sweden. Not a few of these have come from abroad. Dr. Gunnar Sandal, one of the leaders in the Church of the New Movement, has sent in an interesting article on two conferences in which both the Church of England and the Church of Sweden have taken part through representatives. It will be our pleasure to print this article in the February issue of the HOLY CROSS MAGAZINE. Incidentally those illustrations on page 309 of the November issue were taken in his church of St. Peter's, by.

**Contributors**

The Reverend Hewitt B. Vinnedge is a member of the faculty of Mississippi Southern College.

Miss Hope Highley is secretary at St. George's House, Soho, London.



WINTER SCENE WITH FR. HARRISON, O.H.C.

Notes

Father Superior conducted a quiet day at the Church of St. Mary the Virgin, New York City; held a retreat for the Sisters of the Church, and preached at the Church of St. Mary Magdalene, Toronto, Canada.

Father Parsell preached at Trinity Church, Asbury Park, New Jersey; gave a talk on the Liberian Mission at St. James' Church, New York City; preached and spoke on the Liberian Mission at St. Stephen's Church, Plainfield, New Jersey.

Father Packard preached a mission at St. Katherine's Chapel, Baltimore, Maryland.





an Ordo of Worship and Intercession Jan. - Feb. 1950

Monday G Mass of Epiphany ii col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the faithful departed

St Anthony Ab Double W gl—for the increase of religious vocations

St Prisca VM Simple R gl col 2) of St Mary 3) for the Church or Bishop—for the Order of St Helena

Thursday G Mass of Epiphany ii col 2) of St Mary 3) for the Church or Bishop—for the Seminarists Associate

SS Fabian and Sebastian Double R gl—for those in the armed services

St Agnes VM Double R gl—for St Agnes' School, Bolahun

3rd Sunday after Epiphany Semidouble G gl col 2) St Vincent Deacon M cr pref of Trinity—for Christian family life

Monday G Mass of Epiphany iii col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the Confraternity of the Love of God

St Timothy BM Double R gl—for the bishops of the Church

Conversion of St Paul Double II Cl W gl cr pref of Apostles—for the Society of the Sacred Mission

St Polycarp BM Double R gl—for the Companions of the Order of the Holy Cross

St John Chrysostom BCD Double W gl cr—for the Orthodox Church

St Cyril of Alexandria BCD Double W gl cr—for religious education

4th Sunday after Epiphany Semidouble G gl col 2) St Francis de Sales BCD cr pref of Trinity—thanksgiving for the Sacrament of Holy Orders

King Charles Martyr Simple R gl col 2) of St Mary 3) for the Church or Bishop—for the Church of England

Tuesday G Mass of Epiphany iv col 2) of St Mary 3) for the Church or Bishop—for those in civil authority

February 1 St Ignatius BM Double R gl col 2) St Bridget V—for the Confraternity of the Christian Life

Purification of St Mary the Virgin Double II Cl Before Mass Blessing Distribution and Procession of Candles V At Mass W gl cr pref BVM—for the Community of St Mary

St Basius BM Simple R gl col 2) of the Saints 3) ad lib—for the ill and suffering

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the peace of the world

Septuagesima Semidouble V col 2) St Agatha VM cr pref of Trinity—for the unemployed

St Titus BC Double W gl col 2) St Dorothy VM Tract instead of Alleluia in festal and votive Masses till Easter—for the Oblates of Mount Calvary

Tuesday V Mass of LXX col 2) of the Saints 3) for the faithful departed 4) ad lib Gradual without Tract in ferial Masses till Lent—for the Liberian Mission

Wednesday V Mass of LXX col 2) of the Saints 3) ad lib—for the Priests Associate

Thursday V Mass as on February 8—for Mount Calvary, Santa Barbara

St Scholastica V Double W gl—for the Order of St Benedict

Of St Mary Simple W Mass as on February 4—for all shrines of our Lady

Sexagesima Semidouble V col 2) of the Saints 3) ad lib cr pref of Trinity—for parochial missions

Monday V Mass of LX col 2) of the Saints 3) for the faithful departed 4) ad lib—for social and economic justice

St Valentine PM Simple R gl col 2) of the Saints 3) ad lib—for St Andrew's School

Wednesday V Mass of LX col 2) of the Saints 3) ad lib—for the prophetic witness of the clergy

SHIRLEY CARTER HUGHSON O. H. C.

PRIEST AND RELIGIOUS, R. I. P., 1949

WITH CHRIST IN GOD—A Study of Human Destiny. (S.P.C.K., London and HOLY CROSS PRESS). Pages xi-385. Cloth. \$3.62 Postpaid.

SPIRITUAL GUIDANCE—A Study of the Godward Way. Pages 285. Cloth. \$3.12 Postpaid.

AN AMERICAN CLOISTER—The Life Work of the Order of the Holy Cross. Pages 132. Illustrated. Cloth \$2.08, Paper \$1.08 Postpaid.

THE FUNDAMENTALS OF THE RELIGIOUS STATE—(S.P.C.K., London). Pp. 312. Cloth. \$2.58.

CONTEMPLATIVE PRAYER—Pages 186. Cloth. \$1.58 Postpaid.

THE APPROACH TO GOD—A Study of the Covenant of Prayer. Pp. 194. Cloth. \$2.08.

THE WARFARE OF THE SOUL—Practical Studies in the Life of Temptation. Pages 165. Cloth. \$2.08 Postpaid.

THE GLORIA PSALTER—Exercises of Affective Prayer based on the Psalter. Pages 93. Cloth. \$1.25.

THE GREEN WALL OF MYSTERY—Holy Cross Mission in West Africa. Pages 221. Heavy Paper. Illustrated. (Very limited number available. \$2.08).

ATHLETES OF GOD—A Saint for Every Day in the Year. (S.P.C.K., London). Pages 414. Cloth. New Printing will be ready about April, 1950. Probable Price \$3.

CORDA IN COELO—Exercises of Affective Prayer. (S.P.C.K.) Cloth. \$1.00.

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Press Notes

The death of Fr. Hughson is a loss to the Church at large, and to the Order of the Holy Cross in particular. In another sense, of course, his going from us simply means that we have gained a strong intercessor in the nearer Presence of our Blessed Lord. The work of the Press and the MAGAZINE was very dear to the Father as he was really the "Father Founder" of that enterprise, and during his last years, when living in the Infirmary—just across the hall from the Press—he was an almost daily visitor to the office. In this issue we have published a list of the Father's books and Tracts. Some of the books are now limited in quantity, and under present conditions it is quite unlikely that we will be able to issue new editions. Later, we shall plan to bring out another edition of THE APPROACH TO GOD, (one of his best), but others will not be reprinted at all. Countless souls have been helped by the Father's pen, and his works make up a large part of our list of publications. Over the years he wrote scores of articles for the MAGAZINE and was, of course, Editor, during his terms as Superior of the Order. Fortunately, he left several unpublished manuscripts which will appear in due time. Your business manager was privileged to enjoy Fr. Hughson's friendship for over twenty years, and the happy, intimate relationship of the past two or three years will ever remain as one of his most cherished memories. The Father's patience and humility during his illness were wonderful to behold, and a lesson to us all. We shall not see his like very often in this world, and we miss him sorely, but it is a great comfort to know that he is praying for us today. We are reasonably certain that our readers will offer some prayers for his happy repose.

In the death of Bishop Manning the Church on earth has lost one of its most able and fearless defenders. His "last message" to the Church he loved and served, THE TURNING OF THE TIDE, was published in pamphlet form by our Press. May he rest in peace.

Shirley Carter Hughson O. H. C.

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